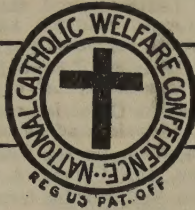


CATHOLIC • ACTION •

Vol. XXVIII, No. 11



November, 1946

THE UN AND HUMAN RIGHTS

REV. R. A. McGOWAN

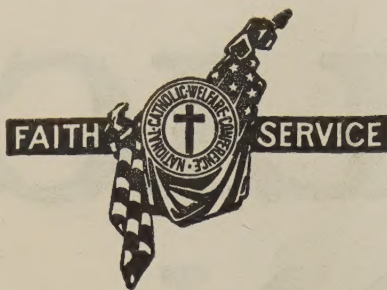
MYSTICAL BODY OF CATHOLIC ACTION
YOUTH IN A SECULARIZED WORLD
THY KINGDOM COME
THIS UNITY—N.C.C.W.
PUBLICITY FOR RADIO PROGRAMS
PAX ROMANA—AFTER 25 YEARS

Our Common Catholic Interests:

Campaigns for Relief
Catholic Action Bulletin
Declaration of Economic Justice

A NATIONAL MONTHLY PUBLISHED BY THE
NATIONAL CATHOLIC WELFARE CONFERENCE

Price: 30c



FACTS ABOUT THE NATIONAL CATHOLIC WELFARE CONFERENCE

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, National Center Confraternity of Christian Doctrine, Information, Publications, Business and Auditing, and CATHOLIC ACTION, monthly publication, N. C. W. C.*

YOUTH—Facilitates exchange of information regarding the philosophy, organization, and program-content of Catholic youth organizations; promotes the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups; contacts and evaluates national governmental and non-governmental youth organizations and youth servicing organizations.

EDUCATION—Divisions: *Statistics and Information, Teacher Placement, Research Catholic Education, Library Service, and Inter-American Collaboration.*

PRESS—Serves the Catholic press in the United States and abroad with regular news, features, editorial and pictorial services.

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life, and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 7,000 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

The N. C. C. W. maintains at its national headquarters a *Catholic Evidence Bureau*, sponsors three weekly nationwide radio programs—the Catholic Hour over the National Broadcasting Company's Network, and the Hour of Faith over the American Broadcasting Company's Network, and the Catholic program in the "Faith in Our Time" series on the Mutual Broadcasting System—and conducts a Catholic Radio Bureau.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service.*

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic Organization and individual.

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CATHOLIC ACTION

CATHOLIC ACTION consists not merely of the pursuits of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

Monthly Publication of the

NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XXVIII, No. 11



NOVEMBER, 1946

OUR COMMON CATHOLIC INTERESTS

THE close of 1946 will mark the termination of the National War Fund. After that date, the Fund will make no further grants to private relief agencies doing general relief work. Hence, the generous grants received from the National War Fund by War Relief Services-N.C.W.C. in former years will not be available to carry on the desperately needed relief work abroad which has been so magnificently done by them in the past.

Catholics have contributed generously to the Bishops' War Emergency and Relief Committee, but it will now be necessary to increase this collection to carry on the work of relief in the war-torn countries. A minimum of \$5,000,000 will be required to meet the war relief needs of the Church in 1947. It is proposed that at least this amount be raised through contributions from Catholics of the United States during the week of Laetare Sunday, from March 16 to 23, the date of former collections for the Bishops' War Emergency and Relief Committee. In making the announcement of the campaign, His Eminence, Samuel Cardinal Stritch, Archbishop of Chicago and chairman of the Administrative Board, N.C.-W.C., stated that the plan is to include the needs of War Relief Services-N.C.W.C. and the emergency needs of the Bishops' War Emergency and Relief Committee in one appeal for at least \$5,000,000 next year. The campaign will not be

confined to a single Sunday collection, but extended throughout the week. In any diocese where circumstances make it desirable, the Bishop may select some other week for the campaign.

Cardinal Stritch also announced a "Clothe the War Stricken" campaign to be held between December 1 and 8. A goal of 4,000,000 pounds of clothing has been set to fill the acute need for clothing in all parts of the war devastated world. The 25 dioceses most readily accessible to the New York and San Francisco warehouses of War Relief Services-N.C.W.C. are asked to contribute the "clothing, and more clothing—shoes, and more shoes—that our Catholic agencies abroad . . . are now earnestly and anxiously requesting." It is emphasized that the "Clothe the War Stricken" campaign will proceed simultaneously with the nation-wide and continuous contributions from the sewing campaigns of the National Council of Catholic Women that are carried on throughout the year.

Cardinal Stritch said, in announcing the drive, "The war is over but its dark and tragic aftermath still casts black shadows over millions to whom Peace is not yet real. . . . Great as the contributions of the Church toward the relief of war sufferers have been, it must continue its efforts apace. Yes, and even with greater energy and resourcefulness as long as there is need." May the past generosity of American Catholics be an assurance to the Hierarchy that the needs of our stricken brothers in other lands will be met once more.

CATHOLIC ACTION NOTES made its first appearance with the November issue.

As expressed in the introductory remarks of the Most Rev. John J. Mitty, episcopal chairman, Department of Catholic Action Study, this

Catholic Action
Study Department
Issues Bulletin

new publication is offered in fulfilling the function of the Department of Catholic Action Study to act as a clearing house concerning pronouncements,

methods, programs and achievements in the work of Catholic Action at home and abroad.

Such items of interest as the address of the Holy Father to the diocesan presidents of the young men's section of Italy's Catholic Action; the publication of two theses on Catholic Action at the Catholic University; the development of Jocist and Young Christian Workers groups in the United States; and the availability of a small Catholic Action library at national headquarters are recorded in this first issue. Publication is at the National Catholic Welfare Conference headquarters, 1312 Massachusetts Avenue, N. W., Washington 5, D. C. Subscription price \$1 per year in the U.S.A.

A STATEMENT pointing the way to fundamental economic reforms was released in

October over the signatures of 122 Catholic, Jewish and Protestant leaders. This eight-point "Declaration of Economic Justice" is pref-

"Declaration of
Economic Justice"

aced by three introductory notes by the Catholic, Protestant and Jewish signers and is the result of a two-day conference held last February.

Announcement of the "Declaration" was made by the Social Action Department, N.C.W.C., whose director, Rev. R. A. McGowan, is one of the signers, and by the Federal Council of Churches of Christ in America, and the Synagogue Council of America.

The Catholic signers state in their preface that it does not present a complete summary of the Catholic position on economic reconstruction, nor a blueprint for a new economic order, but that it can be used as a starting point to more detailed discussion on "the critical economic problems with which the United States will most certainly be faced for some time to come."

The points of the "Declaration" are as follows:

- (1) The moral law must govern economic life.
- (2) The material resources of life are entrusted to man by God for the benefit of all.
- (3) The moral purpose of economic life is social justice.
- (4) The profit motive must be subordinated to the moral law.
- (5) The common good necessitates the organization of men into free associa-

tions of their own choosing. (6) Organized cooperation of the functional economic groups among themselves and with the government must be substituted for the rule of competition. (7) It is the duty of the state to intervene in economic life whenever necessary to protect the rights of individuals and groups and to aid in the advancement of the general economic welfare. (8) International economic life is likewise subject to the moral law.

The full text is available from the Social Action Department, N.C.W.C.

TWO important conferences in the life of the Church were held recently, the 7th annual Liturgical Week of the National Liturgical Conference, in Denver, October 14-17, and the 24th annual convention of the National Catholic

Rural Life Conference, in Green Bay, October 11-15. The Most Rev. Urban J. Vehr, Archbishop of Denver, welcomed the 650 delegates from all parts of the United States, Canada and France assembled for the celebration of Liturgical Week, describing their work as "self-sacrificing, inspirational and instructional." The Most Rev. William T. Mulloy, Bishop of Covington, who was elected president of the National Catholic Rural Life Conference, acted as temporary chairman during the convention, attended by 10,000 delegates. Both meetings were concerned with family life, the Liturgical Conference considering the sacramental character of marriage in its discussion of the social aspects of the Sacraments, and the Rural Life Conference presenting the family type farm as particularly adapted to the fostering of healthy, normal family life.

THE Catholic School in American Life," is the title of the program for American Education Week, November 10-16, prepared by the N.C.W.C. Education Department

N.C.W.C. Education
Department Plans
For American
Education Week

for use in parochial schools throughout the country. Others desiring copies of this folder of suggestions may obtain copies by writing N.C.W.C. headquarters, 1312 Massachusetts Avenue, N. W., Washington 5, D. C.

The main theme of this year's program is outlined under four subheads: "Partners in American Education," "Let's Visit the Catholic School," "Meet the Catholic School Teacher," "More Than the Three R's"; and the final section of the folder lists a number of activities that are especially appropriate for the celebration of Education Week.

THE MYSTICAL BODY OF CATHOLIC ACTION

REV. CHARLES A. HART

THIS month of All Saints and All Souls deepens our sense of the supernatural solidarity of the Church Triumphant and the Church Suffering with the Church Militant on earth. We are more than ever one in spirit within the Mystical Body of Jesus Christ: "One Lord, one faith, one Baptism; one God and Father of all, Who is above all, and throughout all, and in us all." Conscious of the supernatural character of our work, as Catholic Actionists we must constantly direct our thoughts to this mystical but nevertheless very real union as a never exhausted source of strength, of renewed enthusiasm and of rededicated devotion. "We are members one of another of whom Christ is the head!," we exclaim with St. Paul. Conscious of such near and vast unseen support we are emboldened to action that no member of a mere earth-bound society would dare to attempt. It was this sense of power from above that filled the original lowly Twelve at the very outset of Christ's Church upon the earth so that they felt no incongruity as they set their faces against the vast evils within the mighty pagan empire of Rome and brought that earthly domain captive to the feet of God. We are citizens of no mean city, in the City of God.

Modern communication has made ours such an age of mass thought and mass action as was not even dreamed of, even in the very recent past. Men everywhere are seeking desperately to reconcile their differences in a unity of order as their one hope for peace. It is a worldly, natural unity for which they are striving. But it is the natural foundation upon which the supernatural unity may find a proper basis (as grace always supposes the natural) and as such should be supported. But the Catholic Actionist knows this bringing together of nations for a political, economic and social unity is not enough. God Himself has decreed nothing less than a super-

natural society for the peace and salvation of mankind. The natural bond is based on justice, the supernatural on the charity of Christ. "Justice," says St. Thomas, "is but the doorway to peace. Peace itself is the work of charity." Fulfilling his eternal destiny in this particular moment of time the Actionist in his life of prayer is drawing upon this unseen reservoir of spiritual unity and power. He seeks to permeate every unity that is of man's making with the unity of God, "the house not made with hands, eternal in heaven." This keynote of spiritual supernatural unity of mankind was sounded by the very first encyclical of Christ's present Vicar on earth. It is re-echoed in all his writings as he views from the Chair of Peter the vast destruction and misery division heaps on mankind, man's unspeakable treason to the unity of the human species in his foolish superhuman and subhuman nonsense. Humbly now man must confess his sins of divisiveness, exclaiming with the inspired writer: "Now, oh Lord, Thou art our Father; we are the clay and Thou the Potter. We are *all* the works of Thy hands!"

Moving in his visible material world but with its constant communication with the unseen domain of the spiritual the Actionist does not fall into the discouraging mistake of applying purely material standards of the world to his essentially spiritual enterprise. His faith looks up to him. With saint and sufferer at his side he refuses to put a limit upon the merciful grace of God in his soul, to be browbeaten or stampeded by the sheer weight of the world's massed matter. Joyously his society of the spirit sets aside such yardsticks. It has its own proper measuring rod, its own standards of value that the material cannot supply.

Saints triumphant, souls suffering, fill us with such a sense of unity with thee that we may live, now not we, but Christ in us!

THE UN and HUMAN RIGHTS

REV. R. A. MCGOWAN

THE Secretary General of the United Nations has sent a letter to all the countries that belong to the United Nations requesting them to set up national commissions on the rights of man. He did so in pursuance of a plan outlined in the early summer by the Social and Economic Council. And this, and the whole plan for the protection of human rights which the Council and its Commission on Human Rights are developing, furnish a ray of hope in a world which just now shows few rays of hope for peace and justice.

The importance of the national and international protection of human rights is incontestable to a generation that has seen the widest and deepest and most systematic violations of human rights in centuries upon centuries. The Security Council, the Assembly, the Social and Economic Council and the Trusteeship Council of the UN have Herculean tasks before them. One of these tasks, and far from the least, is the reestablishment of human rights as something normally to be guaranteed and protected. And while some countries, notably Russia and her satellites, are now the most savage violators of rights, no country, the United States included, has a perfect record.

The provision for protection of Human Rights was written in the San Francisco Charter of the United Nations and was placed under the jurisdiction of the Social and Economic Council. The very preamble of the Charter stated that "the peoples of the United Nations" were "resolved to combine" their efforts because (in part) they were determined "to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small." And when it came to writing the functions of the Social and Economic Council it said that "the Council may make recommendations (to the General Assembly or the United Nations individually) for the purpose of promoting respect for and observance of human rights and fundamental freedom for all." In the section on the Trusteeship Council there is a similar provision.

Pursuant to this, a temporary commission on human rights was established and it began its work. The Secretary General's letter to the countries urging them to set up national commissions on the subject was a result of the work of the

Commission as it passed through the hands of the General Council. The General Council acted last June 21st on the recommendations of the Commission.

The Council has entrusted the Commission with a great variety of work. All human rights are in its province and to make that perfectly clear the Council listed five fields, the last of which reads "any other matter concerning human rights not covered by" the other four.

A compromise was struck between having the members of the Commission be chosen as experts or be chosen as representatives of governments by providing for negotiation to get the governments to choose experts in the various types of human rights and to have the Commission call on other experts on its own initiative. The Commission is to begin bringing together all the information available, including the status of war criminals.

But what it is to work for is, first, the formulation of a bill of rights and, second, a method of guarantee of the bill of rights in practice. Either of these is difficult but the second, the actual guarantee, is the formidable problem. The Council recommended that some sort of a bill of rights be included in the peace treaties. It will be difficult enough to enforce even such provisions; but what of an attempt to prevent even major violations of rights in the other countries?

The Subcommittee had decided (the Russian representative abstaining on the ground, fortunately, that he had not had time to study the record) that a purpose of the United Nations "could only be fulfilled if provisions were made for the implementation of the observance of human rights and of an international bill of rights." The temporary commission had also said (with Russia again abstaining for the same reasons): "Each Member State must feel bound to adopt, in accordance with its system of government, measures to safeguard the observance and to provide against the violation of these rights and freedoms that are proclaimed in an international bill." But the Commission also felt the need for an international agency of implementation, entrusted with the task of watching over the general observance of human rights, in order to prevent the recurrence of acts as monstrous as those which formed the prelude of the Second World War.

It also decided that pending the construction of "an agency of implementation" the Commission might help the other agencies of the UN by "pointing to cases where violations of human rights committed in one country may, by its gravity, its frequency, or its systematic nature, constitute a threat to the peace."

This timid beginning was not accepted. But the Council did instruct the Commission to draw up methods of assuring a guarantee of human rights and fundamental freedoms.

Subcommissions on freedom of information, on protection of minorities and prevention of discrimination were also provided for and the sub-commission on the status of women was made a separate commission.

Grant the halting work so far. Still there is a commission to draw up a bill of rights; it is instructed to make recommendations on guarantees; the door is open to guarantees and on grounds of the general welfare; the peace treaties, it was stated, should incorporate guarantees; the countries were asked to consider forming national committees on human rights; and there are special sub-commissions on information, on minorities and on discrimination.

There is only a framework as yet. There is no living organism, to say nothing of whether the organism will be healthy, once it lives. An organism such as this, once it lives, will be born into the terrifying world of our time upon which the sins of centuries have converged. It will be the world of a security council all but nullified by the veto power, a world of unfair peace treaties, of fair words and foul deeds, a world that has not yet agreed on a method of control of atomic energy, a world upon which Communism is encroaching, a world that has not yet learned how to end unemployment except by war, a world in which the formally Christian countries are still more secularist than Christian in their social life, a world that has not yet decided whether its suicide is preferable to its health. To expect much from the Human Rights Commission without changing these other things is to expect too much. But peace and justice have to grow slowly, if at all, in our time. Without protection of human rights, it will not grow at all.

Pius XII in his Christmas address of 1942 asked for still more than the UN at this stage seems prepared to establish. He asked for a juridical order that would protect the rights of man "by the authority of the Courts." And he went on to say that this assumes a clearly formulated statement of rights, a court to protect them that would not be overturned by demagoguery or lack of principle, and a recognition of the principle that governments and their agencies "are obligated to

repair and to withdraw measures which are harmful to liberty, property, honor, progress or health of the individuals." Yet if the UN has not gone this far, it shows itself conscious of the obligation.

The Administrative Board of Bishops of the National Catholic Welfare Conference in their statement on world peace written as the war was drawing to a close asked that the international organization then being planned should demand as a condition of membership that nations should "guarantee in law and respect in fact the innate rights of men, families and minority groups in their civil and religious life" and argued that a nation which did not do so in relation to its own people could not be relied on to cooperate in the international community and would give it only lip service.

The UN has not avoided but certainly has not faced this issue in the decisions regarding the Commission on Human Rights. Surely sooner or later it will have to face it. The success of the Commission on Human Rights will increasingly come to measure the success of the whole UN—which means success or failure in the prevention of the cataclysmic war of an atomic age.

Far more forthrightly than the old League of Nations, the new United Nations through its Social and Economic Council allows representation of private organizations. In relation to the Commission on Human Rights there will be the opportunity for international organizations on the subject to be represented before it in a consultative capacity. Moreover there is a place for special national commissions regarding human rights which the Secretary General referred to. These committees will, it is true, be appointed by governments and much will depend, therefore, on the character of the governments and the character of the government officials who choose the members of these committees.

Our own government has not yet chosen our own national committee. The committee should be made up of persons who know the bases of human rights, the human duties which limit those rights, and the detailed nature of those rights and duties, and who have the courage to point out violations, both here and abroad, that demand redress. The words "human duties" are put in the foregoing sentences because much of the trouble of our time is a bloody and savage reaction to the centuries when individual and national rights were considered absolute and unlimited and were not restrained, either in fact or in law, by the interdependence, the basic brotherhood of human beings. Much has to be watched in the work of the Commission on Human Rights. But at any rate it, the national committees and international consultative organizations, seem on the way.

SECULARISM: CHALLENGE TO CHRISTIANS

1946-47 Series
N.C.W.C. Forum

ARTICLE III: YOUTH IN A SECULARIZED WORLD

This series of articles on secularism's effect on Christian living today, offered by the N.C.W.C. Study Club Committee, has been prepared for general use. It should be especially helpful to lay leaders:

Use these articles:

For your own information

As texts for discussion clubs, forums, round tables, radio talks

As aids for organization programs

For informal discussion at home and abroad

Use the questions at the end as guides for reading and discussion

I

IN THE midst of Peace Conferences and UN meetings of one sort or another, the unheralded visit of Canon Joseph Cardijn, founder of the Jocist movement, made very little impression on the general world of affairs. Even in the Catholic Youth group only a few people have been privileged to meet this unassuming priest who, being a complete Christian, is therefore a real radical. It would be interesting to speculate on the relative values and results of the various international conferences held in the past three months. What will the ultimate results be in terms of peace, universal brotherhood, international understanding, revitalization of the world of tomorrow?

Certainly, the youth leaders of many nations have been busy marshalling the youth organizations of the world behind this or that ideology. Youth has become vocal once more, not to say vociferous in its demands to be heard. Such groups have been demanding the extinction of Fascism in all forms, total employment, security, international organization for youth, prestige, power. But, this worldwide youth leader, this priest of working youth is not a demagogue, shouting for a "square deal" for youth, nor is he busy lobbying among the law-makers. He says simply and directly, that it is necessary for youth to reform themselves first before making demands upon their governments. Youth must become the apostles of youth. The leaders of youth must become radical enough to become total Christians, before the only real revolution of the world can be effected.

We have become so used to thinking of Christ in terms of His mercy and His charity that we

forget that He was a radical. Christ went to the very roots of the problem and changed not only the condition itself but the motivation of men's actions. The individual who wears a placard on the street and waves a red flag is merely a noisy propagandist. Christian radicals are those who look at the whole of life from the viewpoint of Truth, and who live Christianity in its integrity. They remember to practice justice beyond the impulse of charity and to be Christian in the marketplace as well as behind the fastness of their own doors.

It is particularly interesting to note the reason Canon Cardijn began to interest himself in youth. He discovered that over 60 percent of Catholic working youth was lost to the Church shortly after leaving school. He believed that two essential reforms were needed. First, youth itself must become thoroughly Christian in its actions, behavior and thinking as well as its beliefs. And second, the environment of working youth must be re-Christianized so that not only heroic souls but the average Christian can live a decent life. The result of his work was the famous Jocist movement which started in Belgium after World War I and is now nearly world-wide in its organization.

What is there in America that should make the visit of this dynamic leader in the field of youth so important? What has a priest from Belgium to do with the youth of America? Does the youth of America need such all-embracing and penetrating Christianity? Have we not large, vital youth organizations? Do they not accomplish a great work for the Church? Why the need for a re-emphasis of Catholic Action in its most radical form?

The event of the visit is important because it has coincided with our own examination of conscience in the matter of our youth work. It is timely because it has illustrated the need for us to take cognizance of our position in the field of international youth work. It is of value to us in so far as it is an inspiration and a call to action from a Europe crippled by years of war. It is a cry of inspiration as well as of distress from a group who look eagerly and hopefully to the youth of America, not only for material help, but for the more vital things of the spirit. The youth of America are called upon by this very fact to take a stand and to assume a position of leadership in international affairs. This is true of all youth groups, but especially do the Catholic organizations seek from the organized Catholic groups in America, the support and inspiration for further effort in sustaining and fortifying the Christian ramparts of Europe.

They look to us for a sign of hope—the Christian hope of a more Christian world of tomorrow. Peguy once wrote a magnificent poem on Hope which emphasizes the point.

“... Faith is she who remains tense during centuries and centuries,
Charity is she who unbends during centuries and centuries,
But my little Hope
Is she who every morning
Wishes us good day. . . .”

II

IF THE young people of America are to fulfill the hope of the world then, they must be strong in faith as well as great in charity. They must look to the world in which they live. The onslaught of obvious evils is important, indeed, but the more subtle paralysis of secularism should be the focal point of their attention. If this insidious evil remains unchecked, there will be no hope of a *good* day.

Bearing in mind the evils caused by our own malice, there is one series of effects brought about by the divorce of religion from life, which destroys our strength and cripples our initiative. It is this special aspect of secularism—this belief that faith and supernatural truth can be boxed off for Sunday use only—that real Catholic Action attacks.

The inconsistencies of a dual standard of conduct, one for Sunday and one for the rest of the week, are not always apparent to the individual. The father who wouldn't dream of missing Mass on Sunday, but thinks anything is all right in business, is a familiar figure. The mother who is a practical Catholic, but is convinced there is no conflict in creating a real home and being out of

it all the time for club meetings is guilty of self-deception—these parents set a pattern of conduct that their children readily imitate. Not that there is necessarily anything unchristian about business or women's clubs. The secularism lies in the half truths. Everyone knows that fathers should provide a living for their families. Everyone agrees that even busy mothers need recreation. The forgotten truth is that there is a hierarchy of values in the Christian life and that Father is not being Christian when he uses sharp practices. The excuse that “everyone else is doing it” isn't quite good enough. Nor is Mother making a Christian home for her family when she is never there to “mother” her children. Even if she helps clean up a whole area of delinquents, by sacrificing the unique contribution she can make to her own children, the price, in terms of human values, is too high. Tim, our football-mad brother who can't be bothered with uninteresting adults and sister Jane who is popular and so always out on a date, cannot pride themselves on any positive Christian contribution to their home. They are already forming habits of living based solely on the motif of individual interest and selfishness. Innocuous incidents? Perhaps not so trivial from the point of view of living a full Catholic life. The home is not only the first place where Christian life should be lived, it is the most important. Children and young people who share nothing but material comforts with their parents become simply rugged individualists. In time of trouble, it is remarkable how weak-kneed and unsteady rugged individualists become. It is evident that personal isolationism is just as unsatisfactory as any other variety.

Catholic Action strikes at the root of this vicious growth by Christianizing the individual, and through the individual, the family and finally the nation. Secularization is possible because individualism is preached from the world's rooftops. Secularism grows among the youth of a country because the real joy of Christian life is not known. We are still too busy trying desperately to keep up with the Joneses in the matter of “having fun.”

The business of “having fun” has actually become just that—a business. Commercialized recreation offers so much by way of momentary excitement, that young people are often misled into thinking that it is the only fun there is. The value of such movements as Scouting, Camping, Settlements, etc., is that they restore the emphasis of creativeness. They point out the real role of recreation is to refresh, to re-create the human personality.

Is there such a thing as Christian recreation? Is it needed?

Some educators insist that the bad influences of misspent leisure, outweigh the good influences of good education. This is the very purpose of our Catholic Youth organizations. If they do no more than to provide healthy recreation in a wholesome atmosphere they have already taken the first step towards the re-Christianizing of young people. From this wholesome beginning, the education and consecration of youth to the work of the apostolate can be achieved.

III

WHEN the late Holy Father Pope Pius XI insisted on the need for lay action—for the lay apostolate—it was a recognition in an official way of the condition of the times. The urgency of the Pope's pleas for the "participation of the laity in the work of the hierarchy" has been expressed by the frequent messages and further definition of the work of the laity by Pius XII.

In America, through the establishment of the National Catholic Youth Council a channel has been provided—a center of information and co-ordination for a national program of Catholic Action among our young people. Utilizing the existing framework of lay organization in the dioceses, the Archbishops and Bishops of this country have united the work of Catholic leaders and Catholic youth. To this vital network of organization in the dioceses has been added the important specialized student sections: the National Federation of Catholic College Students and the National Federation of Newman Clubs. In this Youth Council lies a field of work as wide and broad as America.

Six years ago the Hierarchy established as part of the National Catholic Welfare Conference, the Youth Department, which has three main objectives: to facilitate the exchange of information regarding the philosophy, organization, program content and methods of Catholic youth work; to promote the National Catholic Youth Council as the federating agency for all approved youth groups; and to contact and evaluate all national, governmental and non-governmental youth organizations and youth-serving agencies.

It is because of the breadth of the work that we need periodically to survey our activity, to seek again renewed courage in the inspiration of the Faith. Jocism then, concerns us not directly nor from the point of view of slavish imitation, but rather with the aim of receiving from it the inspiration of its living Christian spirit and the knowledge of its valuable experience in the youth field.

Consequently the message of Canon Cardijn to America is important because it reaches us at a

time when we are again questioning our methods in a chaotic post-war world. We are examining our youth work once more and asking ourselves serious questions. How are we helping our youth to become apostolic? To what extent are we marshalling our forces behind the official youth organizations of this country? How can we make better use of the Youth Department as an information exchange and as a coordinating center for united Catholic youth Action?

If secularism is the besetting sin of our generation, then we need a radical means of wiping it out. We need more than Sunday Catholics, more than half-hearted youth organizations. If we are going to meet the challenge of these days, we must stop fooling ourselves that we are doing a fine job if we stress the social recreation aspects of youth organization without attempting to solve a single fundamental problem. We must be humble enough to learn from Catholic Youth groups here and there who have achieved real success, and in our turn, light the candle of truth that it may shine for all to see.

There can be no doubt that the world is being divided into ideological spheres of influence as well as military ones. It is for the leaders of youth to remember that youth itself must play a part in its own revitalization.

The message of Catholic Action is the affirmation of the belief that to be a Christian requires more than the adherence to a doctrine of faith; it demands an integrated way of life. For Catholic Youth this means a dedication to face the problems of these chaotic days, interpreting them in the light of justice and charity. For the leaders of youth, it demands a re-consecration to the task of training youth in every phase of Catholic life, that the Truth and Love of Christ, may bring us, at last, to Peace.

If we neglect this real object of our work, there is no doubt what the result will be. The Charity of Christ is not a soft garment that can be put on or off at will. It is a "fire cast upon the earth." It is this fire that must inspire us, urging us to remember the apostolic need of our times, pleading with us to listen to the cry of youth all over the world.

If we compromise the principles of Christianity, and continue to ignore or tolerate the existing social evils, the hope of the world will be extinguished. Youth, particularly, will demand a change. If this change is not to be along the lines of communist domination, youth must be radical in the Christian sense. Young people must become total Christians to fight totalitarianism. They must utilize existing Catholic Action organizations, turning from mere activity to real united

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Month by Month with the N. C. W. C.

Death Claims Bishop Morris Of Little Rock

After 40 years as episcopal head of the missionary Diocese of Little Rock, the Most Rev. John Baptist Morris, third bishop of the diocese, has just died at the age of 80. During his administration of the diocese, mission churches have been provided throughout the rural communities of Arkansas and the native clergy increased.

Bishop Morris has spent his priestly years, which reached the unusual number of fifty-four, in pastoral work in Nashville, Tenn.; as chancellor and later vicar general of the Nashville Diocese; as rector of its Cathedral; and from 1906 as Titular Bishop of Acmonia and Coadjutor of Little Rock. A year later he succeeded to the See of Little Rock.

Born in Hendersonville, Tenn., in 1866, Bishop Morris received his early education from a private tutor and then attended St. Mary's College, Kentucky. He entered the North American College in Rome to pursue his studies for the priesthood and was ordained in Rome, June 11, 1892.

His long years as priest and bishop have added greatly to the Catholic life of the middle west. *May he rest in peace.*

France Honors War Relief Services Staff Members

With the bestowal of the Medal of French Gratitude, France has honored six members of the executive staff of War Relief Services—N.C.W.C. On October 17, a reception was held in the Rainbow Room of the Radio Corporation of America Building during which the awards were presented by Claude Martin de Morolles, Consul General of France, to the following "in witness of the magnificent effort which you have made during the years of the war and after, to come to the aid of our countrymen in need":

The Medal of French Gratitude was bestowed on the Rt. Rev. Msgr. Patrick A. O'Boyle, executive director; the Rev. Edward E. Swanstrom, assistant executive director; the Rev. James H. Hoban, who was field director in France during the first year after the liberation; Edward M. O'Connor, who with Father Swanstrom toured France to ascertain needs of

the people; Miss Eileen Egan, French project supervisor, and Edward Kinney, in charge of purchasing and shipping. In Monsignor O'Boyle's absence, his award was accepted by the Rev. Vincent J. Brosnan.

Extending best wishes to these honored members, CATHOLIC ACTION congratulates War Relief Services on this latest recognition of its splendid work.

N.C.W.C., N.C.C.M. and N.C.C.W. Voice Protests Against Conviction of Archbishop Stepinac

The presidents of the National Councils of Catholic Men and of Catholic Women, representing 2,000 and 5,000 affiliated organizations, respectively, have added their voices to the many others who have expressed horror and indignation over the fate of the Most Rev. Aloysius Stepinac, Archbishop of Zagreb. Their letters of protest, sent to Secretary of State Byrnes, asked action by this government.

Both organizations sent radiograms to His Holiness, Pope Pius XII, expressing indignation and grief over the injustice accorded to the Zagreb Archbishop.

Among the many statements made by the Archbishops and Bishops of this country in support of His Eminence, Archbishop Stepinac, was that given to the press by Samuel Cardinal Stritch of Chicago, chairman of the Administrative Board of the National Catholic Welfare Conference, parent organization of the N.C.C.M. and the N.C.C.W.

Francis P. Matthews of USO-NCCS Honored by President Truman

The Executive Committee Chairman of the NCCS, Francis P. Matthews, was presented recently with the Medal of Merit, the highest U. S. civilian award for patriotic services. Brigadier General Russell B. Reynolds of the War Department conferred the honor at a luncheon of the USO Board of Directors in New York. Rear Admiral Felix L. Johnson, U. S. Navy, read the presidential citation. The medal was awarded to Mr. Matthews by President Harry S. Truman for meritorious service during World War II as a leader in the USO-NCCS welfare program of the armed forces.

CATHOLIC ACTION—MONTHLY PUBLICATION OF THE NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

N. C. W. C. ADMINISTRATIVE BOARD

HIS EMINENCE SAMUEL CARDINAL STRITCH, Archbishop of Chicago, chairman of the Administrative Board and episcopal chairman of the Executive Department; MOST REV. JOHN GREGORY MURRAY, Archbishop of St. Paul, vice chairman of the Administrative Board and episcopal chairman of the Press Department; HIS EMINENCE FRANCIS CARDINAL SPELLMAN, Archbishop of New York, secretary of the Administrative Board; MOST REV. JOHN MARK GANNON, Bishop of Erie, treasurer of the Administrative Board; MOST REV. JOSEPH F. RUMMEL, Archbishop of New Orleans, episcopal chairman of the Legal Department; MOST REV. JOHN J. MITTY, Archbishop of San Francisco, episcopal chairman of the Department of Catholic Action Study; MOST REV. JAMES H. RYAN, Archbishop of Omaha, episcopal chairman of the Department of Education; MOST REV. RICHARD J. CUSHING, Archbishop

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THY KINGDOM COME

Résumé of Catechetical Congress

By Louise Mercier

THOUSANDS will remember the five days October 25 to 29, 1946, spent in Boston at the Eighth National Congress of the Confraternity of Christian Doctrine, held under the auspices of the Most Reverend Richard J. Cushing, Archbishop of Boston. Participants and audiences breathed the air of faith stirred by the wind of the Holy Spirit. Filled with the clean freshness of hope those attending again felt ready to face and not falter through this age of darkness, for those at the Congress realized the Source of all light.

The theme of the Congress, to which came representatives from all parts of the Western Hemisphere was *the basic need for unity among the peoples of the world*. This unity can be achieved only by accepting a "tremendous challenge and a great responsibility"—the need to instruct all in the truths of their faith so as *to restore all things in Christ*.

Throughout the Congress the timeless encyclical *Acerbo nimis* of Pope Pius X on the teaching of Christian Doctrine was the guide for action. In it Pope Pius X has stated that the cause of present day chaos "is to be found in the prevailing ignorance about divine things." Realizing the need for action thousands were present at the Congress: those who have already labored greatly and successfully in the harvesting of souls and could tell of successes and failures, those who are beginning to be filled with zeal and an eagerness to participate more fully in this apostolate, and those who for the first time thrilled at the privilege of uniting with Confraternity leaders in the vineyard of Christ.

The Eighth National Congress suggested remedies for the condition of ignorance. Major efforts were made to set down the best methods for teaching the truths of the Catholic religion to all, young and old, outside of the Catholic school system.

His Holiness, Pope Pius XII, blessed the members of the apostolate and referred them to the catechists in the time of Isaac Jogues: "You are successors to their apostolate. They have joined the white-robed army of martyrs before the throne of the Lamb: but their affection for the land of their adoption and their glory is all the stronger.

"With confidence, then, appeal to their powerful intercession in behalf of the Confraternity of Christian Doctrine, while as a token of our keen, paternal interest we impart to all its members, and especially to all who have taken part in the Eighth National Congress in Boston, the apostolic benediction." Together with this blessing from the Holy Father the workers received from the Archbishops and Bishops guidance for the successful accomplishment of replacing the ignorance of divine things with knowledge and love for all things in Christ. The messages of the Congress contrasted the darkness of materialism with the light of Christianity. There was found not the world's way of life, but Christ's way and the way of the Confraternity of Christian Doctrine. In this way of life there is *unity*. It was to strengthen this unity and to become more active members of this Apostolate of Catholic Action that delegates from many nations attended the Congress.

The Most Reverend Amleto Giovanni Cicognani, our Apostolic Delegate, defined the Confraternity of Christian Doctrine as "a chosen field of Catholic Action," and stated that "every parish must make this field fruitful through the efficient organization of the Confraternity of Christian Doctrine, and through the intense and zealous activity of all those who yearn to cooperate with Christ and His Church in the salvation of souls."

The key to success in the fulfilling of the divine assignment of teaching to others the truths of their religion was given by Francis Cardinal Spellman in his sermon on Sunday morning, the Feast of Christ the King. His Eminence stressed the importance of personal sanctification. Included in this personal sanctification is the necessity of personal knowledge of our religion.

The Congress was devoted for the most part to the improvement of methods of teaching. At a Teacher's Institute on Saturday, October 26, methods were discussed for the religious instruction of children of elementary and high schools, both urban and rural. The importance was noted of proper organization and the value of compelling presentation of religion to students in the formative stage.

Those sessions which studied the need for parents to assume their God-given duty of educating their children gave perhaps one of the best recipes

for arriving at the unity called for in the theme of the Congress. It was pointed out that the education of man begins at home, and the home has been called the bulwark of nations. Within the Christian home potentialities become actualities through the careful guidance of informed parents who foster Christ-like tendencies and encourage the imitation of Christ. Wise parents know that it is not sufficient to teach religion but it is also necessary to live it, for faith lives through constant acts of faith, and in teaching their children parents make repeated acts of faith. A move was made for the establishment of a religion library in the home where books telling and explaining the truths would be within reach of the child.

Social principles based on the teaching of Christ as found in the Gospel were reviewed and studied and emphasis was placed on the fact that only the doctrine of Christ makes known man's dignity. These sessions, plus others devoted to the cause of the laity, brought about the realization of the necessity of an articulate laity. It is not enough to be a Catholic and perhaps say "I am a Catholic." The Christian way of life is an active one. It calls for continuous professions of faith.

The Congress called upon Catholics to be awake and aware of the evil that is going on about us, not to be a part of it, but to build the strong defense against it which is one's own personal sanctification through acts of love for God and neighbor.

A knowledge and practice of faith must be brought to all. Bishop O'Hara, of Kansas City, chairman of the Episcopal Committee of the C.C.D., said we need not only to be informed of truth but also to be informed of the work done in other parts of the country by fellow leaders and workers. In an effort to reach all, sessions in which members of the Hierarchy, priests and Sisters participated were devoted to the Negro apostolate, the education of the blind, the deaf, orphans and others in public institutions.

The presentation of suggestions from those members of South American countries, who attended the Congress in great numbers, added further toward hemispheric unity. The valuable exchange of views continued to the last day and was strengthened by the words of the members of the Hierarchy of the Church in South America and Canada. Six representatives from Europe were also present.

Perhaps, in enumerating some of the subjects studied, it may be possible for the reader to grasp an idea of the scope of the Catechetical Congress: College Students Prepare for Parish Confraternity Work; Religious Instruction on Released Time; The Diffusion of Biblical Knowledge; Adult Dis-

cussion Clubs; The Teaching of Religion in the Home; Alumni and Alumnae of Catholic Colleges; Academies and High Schools Prepare for Confraternity Work; Instruction of Converts; The Apostolate of the Written Word; Catechetics in the Seminary.

On Sunday, October 27, a Solemn Pontifical Mass was celebrated in the Boston Gardens. There a great "cathedral" was erected and thousands united under the banner of Christianity.

It was not possible to witness such a spectacle without being moved to action and filled with a desire to find others to share in the fruits of the Mass. But as all occasions soon become a memory, so too the Congress. All that has been learned and discussed must not become *only* a memory. In his address at the General Meeting on Sunday evening in the Boston Gardens Archbishop Cushing pointed out this danger. The Congress and the work accomplished at the Congress must remain vivid in the hearts and minds of those who attended. Those messages which were given to them must be transmitted with energy and enthusiasm to those who did not attend. The Congress was a dynamo, the participants and delegates were the energies. Archbishop Cushing, wishing us to remain energetic and united, has, in his wisdom, invited all to join in prayer ". . . if the inspiration of this Catechetical Congress is to survive and if the consciousness of Christ that came with it is to remain with us, the work of the Confraternity must go on under the patronage of an appropriate saint. With all due submission to the sole authority of the Church to name the saints of God, and without presuming to anticipate the judgment of the Church, I venture to beg the prayers of this Congress and all the devout that the eventual patron saint of the Confraternity of Christian Doctrine may be the Pope of the Confraternity, our Holy Father of sacred memory, Pope Pius X . . . I urge that this Congress be fired with the burning desire of so many of the faithful and join them in begging God to manifest His Divine approval of this cause by granting the petitions made through Pope Pius X and especially by showering His benediction on the Confraternity and its program . . . It is most appropriate that this Catechetical Congress should include a plea for the beatification of Pope Pius X, whose motto *to restore all things in Christ* you have chosen for your own."

By the vivid remembrance of the Eighth National Congress, by apostolic energy, and by the guidance of the Holy Spirit, may the words "Thy kingdom come" be realized and peace again come to the world!

NATIONAL COUNCIL CATHOLIC WOMEN

This Unity—Thanks: We
Appeal Again—Conventions
to the Fore—With Our
Nationals—Have You Heard?

THIS UNITY—By Estelle Spurck

We are pleased to bring our readers this article by Mrs. J. Selby Spurck, national chairman, Committee on Organization and Development, and first vice-president of the National Council of Catholic Women.

CATHOLIC women all over the world are united in the work of the Church through leagues, confederations, alliances, confraternities, and councils, e.g., Catholic Women's League of England, Mexican Catholic Women's Union, Federated Council of Catholic Women of Australia, Federation of Belgian Catholic Women, etc. Their works are numerous and diversified in practice because they adapt them to the differences of countries and times.

This is no new idea. We are all familiar with the lay apostolate established by Our Lord Himself when He chose seventy-two disciples, in addition to the twelve Apostles whom he ordained to the priesthood. The work of these disciples and their followers inspired the deaconesses who were so faithful in the first century. Later, when St. Jerome made the Holy Scriptures his sole library, it was Paula who gathered about her what probably was the first study club. Paula, Marcella, and others set themselves to learn Hebrew so they might enter more perfectly into the study of the Scriptures. Recognizing the determination of these women to perfect themselves for action through knowledge, Pope Damacus appointed Jerome to lead a series of Conferences for the women.

So from the beginning the lay apostolate has been active. But not until our day did it seem necessary to have an *organized apostolate*. On this thought Pope Pius XI wrote: "Organization is a necessity of the time. It responds to new needs." It was this same inspired Pope who stressed the need of this organized laity when he said "the clergy are numerically and influentially inadequate" to do all the work of the Church.

Today, in the National Council of Catholic Women we see the flowering of this idea in our country in societies banded together in the principle "one in spirit and one in common works." "One Lord, one faith, one Baptism" (*Ephesians* 4-5). This spiritual principle has become in a short time an extraordinary phenomenon—for the collaboration of these societies is on a parish, diocesan and national basis.

It cannot be stressed too often that the objec-

tive of such collaboration is *Unity*. This unity of working, praying and studying together is a source of bringing into our own lives a spiritual enrichment—so necessary in works shared with the Hierarchy. Pope Pius XI quoted: "No one gives what he has not got." Before we can help save other souls it is presupposed that we have a continuous spiritual perfecting of our own, which we as individuals can sometimes attain together even more effectively than by ourselves.

This unity brings into our lives an increase of courage. When we see we are not alone in our good works our courage increases and we become bold in propagandizing our doctrine. We lose that certain timidity prevalent among Catholics and which was so deeply lamented by Pope Pius XI. We lose the indifferentist point of view which is the scourge of our time. We lose the defeatist attitude which too easily comes in solitary contemplation of our own littleness when we work alone.

Here is where we see the value of large numbers. It took World War II to emphasize again that joining parish to parish in diocesan programs created a solidarity among ourselves that was and is interpreted by the community as a United Front. This United Front in many instances has been the deterring factor in preventing certainisms and alienations from going forward. This United Front creates respect. *For what we do alone is mighty little*. In this vast organization we should encourage membership from the sick, the aged, those who have and those who have not, those who work and those who cannot. It is not necessary for each to dedicate herself; she may coordinate herself with current tasks or she may merely contribute to the work of others. The inspired Pontiff spoke strong words when he said explicitly "all must cooperate." This unity engenders enthusiasm without which no work can progress; this unity provides discipline which every cause needs; this unity preserves inspiration for it is the stuff and substance of inspiration itself.

This unity provides a channel that is a national directing and coordinating center. There are many problems, measures and activities that go

beyond the limits of dioceses. So it becomes more and more evident that parish and diocesan leaders need a national head to rely on for instructions, assistance and inspiration, especially when these lesser divisions are engaged in aspects of a national or international problem. Thus we see diocese linked with diocese—seventy-five strong—making up this fellowship of members in the National Council, solidifying this unity.

As a result, the papal encyclicals and instructions have reached millions who otherwise would not have been acquainted with them. Multitudes of books and pamphlets have been printed and distributed that otherwise could not have been financed. Round tables and institutes on how to read and study them have been planned. Conventions and regional meetings have at regular periods renewed the courage, determination and hope of the faithful leaders and workers.

All this a unitary organization such as our National Council of Catholic Women provides if it

THANKS: WE APPEAL AGAIN

WAR RELIEF SERVICES—N.C.W.C. TO N.C.C.W.

A YEAR has passed since the appeal of War Relief Services-N.C.W.C. went out to the Catholic women of the country through the National Council of Catholic Women to help clothe the innocent child-victims of war and the nuns who, in their self-sacrificing service to others, were destitute themselves.

Now, the progress report for the fall of 1946 shows the splendid record of 600,000 pounds of clothing distributed to 14 war-stricken countries, to displaced persons camps, to deported children and German civilians, and to the Holy Father, Pope Pius XII. A proud record this! And for it, War Relief Services-N.C.W.C. says "Thank you"—thank you in its own name, thank you in the name of the countless little ones whom the generosity of Catholic women has saved from suffering, even from death.

As War Relief Services-N.C.W.C. sends out this heartfelt thank you, it adds a note of warning, and a second appeal: "Today, a year after the war's end, in the stricken countries of Europe and Asia, the factories for making clothes are still heaped in ruins. Millions of war orphans are bare-foot and in tattered rags; without proper protection against the rain, the snow, and the winds of the winter to come. . . . Piteous appeals for further help are now pouring in, particularly from the countries of Eastern Europe where new-born babies perish for lack of any infants' wear, or even a little blanket. . . . We ask you, the Catholic women of the United States, with your splendid record of achievement in the field of charity, to continue your work of clothing 'Today's Suffering Children.'"

receives the support, the loyalty and the prayers of the Catholic women of the nation. So it becomes our duty, each in her own way, each first in her own parish, to awaken our neighbor to the dignity that is hers in joining such a membership, a membership whose constant goal is to restore Christ in all things. As Jacques Maritain has said: "It is not enthusiasm for the success of a cause that matters, it is enthusiasm for the cause itself." The National Council of Catholic Women provides a cause we cannot refuse to follow, a cause that is indissolubly united with the dignity of woman, "that dignity which woman has had from God." In this contribution to the unity of Catholic womanhood each Catholic woman knows finally that she is making a distinct contribution out of resources which she alone can give to that vaster spiritual unity of the human race which Pius XII has shown to be the only possible basis for true lasting world peace.

In carrying on its great work of charity, War Relief Services-N.C.W.C. has used the services of existing charitable agencies. In France, the Sisters of Charity of St. Vincent de Paul, through their religious houses and from War Relief Services-N.C.W.C. trucks in outlying districts, have dispensed the materials placed in their hands. They look with gratitude toward the Catholic women of America, and through their Mother General, Mother Louise Decq, they, too, say "thank you" to N.C.C.W.: "It is indeed a privilege and a pleasure for me to convey to you our heartfelt thanks for the magnificent shipment of clothes which was brought here by the War Relief Services-N.C.W.C. . . . It is truly a great joy and honor for the Daughters of Charity to distribute these clothes in your name, and in the name of Christ. . . . I am sure that you don't realize the extent of the impoverishment of our country; underwear and clothes are unobtainable. Almost half of the French population was compelled to abandon their homes and all their belongings, because of aerial bombings. Germans requisitioned the equipment of hospitals and institutions, and nothing can be bought now because of prohibitive prices. . . . The government organized a distribution of clothing materials, to those who had been allotted special tickets. Three thousand people (in one place) waited from five o'clock in the morning for the three yards of material, costing 380 francs for one yard. On the free market the same kind of material would be sold at 1,000 or 2,000 francs the yard. It will give you an idea what a valuable and most precious gift the clothing has been to many French families, who would be unable to

get clothes for all their children. Above all, this clothing was in perfect condition. Please extend to all Catholic women who contributed the clothing, the deepest thanks of all those who have benefited by your generosity. . . ."

CONVENTIONS TO THE FORE!

WITH programs arranged to present for consideration the problems treated by the Holy Father in his address on "Woman's Duties in Social and Political Life," the fall season of diocesan council conventions opened in August.

Helena . . . The silver jubilee of the Helena D.C.C.W. was marked by the convention held August 18-20, with Mrs. Thomas G. Garrison, then national president, as honor guest. Many interesting addresses on the theme of the convention, "Woman's Duties in Social and Political Life," were presented at the sessions, which were presided over by Mrs. C. J. Doherty, president. Mrs. Doherty will continue to serve as president during the coming year. Mrs. Mike Mansfield, wife of U. S. Representative Mansfield, spoke on the National Catholic School of Social Service. Mrs. Mansfield is a former social service worker, who, while in Washington, was a frequent visitor to the School. Right Rev. Msgr. Denis P. Meade delivered the closing address to the convention in the absence of the Most Rev. Joseph M. Gilmore, Bishop of Helena, who was called from the city.

Scranton . . . The Most Rev. William J. Hafey, Bishop of Scranton, celebrated the opening Mass of the 7th Convention of the Scranton D.C.C.W., held August 25. In his sermon at the Mass, Bishop Hafey urged the women to be sincere in their efforts to spread Catholic Action by living their Faith. Over 500 women attended this first convention of the Scranton D.C.C.W. held since the outbreak of the war. Sessions were presided over by Miss Loretta Weis, retiring president, who was succeeded in office by Miss Margaret M. Kane, former president of the Northeast Luzerne Deanery. Miss Eileen Egan, project supervisor, War Relief Services-N.C.W.C., guest speaker at the convention, outlined the present situation in various European countries, showing the desperate needs of infants and children.

Galveston . . . As honor guest at the banquet of the 18th annual convention of the Galveston D.C.C.W., held September 1-2, the Most Rev. C. E. Bryne, Bishop of Galveston, called on the women to be loyal Catholics, saying: "Your religion today and your Catholic life today is the greatest contribution to a world saddened by many trials and problems." The convention

Once again N.C.C.W. is calling on Catholic women to answer the pitiful cry of these little ones. Their lot is tragic, their need great. Let every organization do its part, to earn a happy "thank you" from grateful little hearts.

passed a resolution "to follow Our Holy Father's planned program for the rehabilitation of the home and for the perpetuation of the dignity and influence of woman in her proper sphere of life as expressed by him in 'Woman's Duties in Social and Political Life.'" These words of the Holy Father were also the theme of this convention. Speaking on this theme, Rev. James M. Kirwin, of Port Arthur, said that today we are witnessing a lack of sound constructive leadership founded on Christian principles. He urged the women to rededicate themselves to the task of "promoting a vigorous religious activity in social and political fields according to the spirit of the Catholic Church." Miss May Q. Garthar, as national director, N.C.C.W., spoke on "The National Council of Catholic Women." The convention reelected Miss Lonnie Marie Ball, who, as president, had presided at the sessions.

Omaha . . . The opening address at the 22nd annual convention of the Omaha D.C.C.W., held September 30 and October 1, was delivered by the Most Rev. James H. Ryan, Archbishop of Omaha, who praised the work of the Archdiocesan Council and urged the full cooperation and participation of all Catholic women in its activities. Rev. Henry W. Casper, S.J., spoke on "Catholics and Tolerance," saying that Catholics and all other Christians have "an obligation to better the lot of minority groups." Dinner speakers at the convention were the Very Rev. Ernest Graham, pastor of St. Cecilia's Metropolitan Cathedral, "The Council and the Family," and Mrs. J. Selby Spurck, first vice-president, N.C.C.W., "Women at Work." Mrs. Norman Folda was elected president, succeeding Mrs. Deiss E. Muffitt, who had presided during the convention.

Grand Rapids . . . More than 600 delegates attended the 8th annual convention of the Grand Rapids D.C.C.W., October 1-2, at which social and citizenship problems were discussed, under the leadership of the Most Rev. Francis J. Haas, Bishop of Grand Rapids, and Mrs. J. Lennart Gustafson, president of the Council. Miss Mary Synon, editorial consultant of the Commission on American Citizenship, was the featured speaker on the subject, "The American Woman and Citizenship." Mrs. Pauline Eisinger, of the Michigan Department of Labor, spoke to the convention on "What the Council Can Do to Assist with the Enforcement of Child Labor Laws in

Michigan." Bishop Haas addressed the convention in closing remarks at the banquet. Mrs. Vincent P. Pope was elected president.

Pueblo . . . Mrs. A. J. Dooner was elected president at the 4th annual convention of the Pueblo D.C.C.W., October 6, succeeding Mrs. W. K. Sutherland. The Holy Sacrifice of the Mass opening this, the largest convention of the Pueblo Council, was celebrated by the Most Rev. Joseph C. Willging, Bishop of Pueblo. In his address to the convention, His Excellency said: "Many pernicious influences are threatening the Church and the general good of America. We cannot stand aside. We must work for unity in parish organizations, for in unity there is strength." Such unity, he said, is achieved through affiliation with the diocesan council. Two national leaders participated in the convention, Mrs. Thomas G. Garrison, past president, N.C.C.W., who spoke on the parish council, and Mrs. Thomas J. Morrissey, national chairman of the Committee on Catholic Parent-Teacher Associations, who told of the recent National Convention in Kansas City, Missouri.

WITH OUR NATIONALS

International Federation of Catholic Alumnae . . . Mrs. Richard G. Auspitzer, Lawrence, Long Island, N. Y., was elected president of the I.F.C.A. to succeed Miss Mabel R. Wingate at the 17th biennial convention held in Detroit. Seven hundred women, representatives from more than 500 Catholic high schools, colleges and universities in 30 States, attended the convention and pledged themselves to do all in their power to discourage the spread of immoral literature of all types, to develop positive campaigns for the support of good literature, and to promote positive action toward influencing public opinion in the light of Catholic teachings.

Daughters of Isabella . . . The \$10,000 contribution to the Holy Father for relief purposes voted by the Daughters of Isabella at their recent 1946 national convention in Milwaukee was presented to His Excellency, Archbishop Amleto Giovanni Cicognani, Apostolic Delegate to the United States, by the Rev. Henry J. Coleman, national chaplain of the Daughters of Isabella. The D. of I. also voted to finance a Chinese student at the National Catholic School of Social Service and to establish a foundation for crippled children in charge of the Sisters of Charity at Billings, Montana, as well as to extend support to the Poor Clare nuns in the Philippines, the Missionary Catechists, and a seminary in Central America. Mrs. Carolyn B. Manning was reelected national

regent of the National Circle, D. of I., at the convention.

Theta Phi Alpha . . . At the first national convention of Theta Phi Alpha held since the war, Mrs. Frances Parkinson Keyes was awarded the Siena Medal, given each year to an outstanding Catholic woman of the United States. Mrs. Thomas G. Garrison, past president, N.C.C.W., was a member of the committee of selection.

National Council of Catholic Nurses . . . Four hundred nurses and Sisters heard the Most Rev. Bartholomew J. Eustace, Bishop of Camden, address a breakfast meeting of the N.C.C.N., held in Atlantic City in conjunction with the biennial convention of the American Nurses Association.

HAVE YOU HEARD?

Under the patronage of His Eminence, Dennis Cardinal Dougherty, the 6th biennial congress of the National Laywomen's Retreat Movement, dedicated to Our Lady of Fatima, was held in Philadelphia, October 11, 12, and 13. A special students session was one of the features of the congress, which closed with a colorful pageant of Our Lady of Fatima, followed by a procession to an outdoor altar for Benediction of the Most Blessed Sacrament.

* * *

Announcement was made at the N.C.C.W. Convention in Kansas City, Missouri, of the great honor which had come to Miss Agnes Corrigan, former Kansas City D.C.C.W. president, in the award of the medal *Pro Ecclesia et Pontifice* by His Holiness, Pope Pius XII, for her outstanding work for the Church. N.C.C.W. extends congratulations and best wishes to Miss Corrigan.

* * *

Under the leadership of the recently elected President of N.C.C.W., Mrs. Henry Mannix, the Brooklyn D.C.C.W. Youth Committee, of which Mrs. Mannix is chairman, sponsored a series of open forums on Christian marriage. The forums included talks and discussions on "The Vocation of Marriage," "The Home: Its Beauty and Budget," "The Catholic Wife and Mother," "A Catholic Doctor Looks at Marriage," and "What Is Christian Love?"

* * *

Under the auspices of N.C.C.W., Miss Catherine Jarboe, as secretary-treasurer of the National Catholic Evidence Conference, attended the annual meeting of the Conference held in Cincinnati, September 13-15. Outdoor and indoor pitches, participated in by priests, laymen and laywomen from various Guilds throughout the country, were a feature of the meeting.

NATIONAL COUNCIL CATHOLIC MEN

Publicity for Radio Programs—
Executive Secretary Appointed
— Across the Country — Radio
Schedule—Man and Boy

HOW TO GET PUBLICITY FOR THE CATHOLIC RADIO PROGRAM

This article is the third of a series based upon a paper entitled "The Production of Religious Radio Programs," which was written recently by William C. Smith, radio director of N.C.C.M. Copies may be secured by writing to National Headquarters.

IN RADIO, as in so many other ventures in this publicity-minded world, it does not pay to hide your light under a bushel. So be prepared to let the world know what you are doing or intend to do.

The first place to get publicity is through the local churches. Ask each pastor to announce the forthcoming week's program from the pulpit on Sunday. You will have to give him the correct information each week in plenty of time for him to prepare his announcement. Make up a mailing list and put him and the other pastors of the area on it for weekly releases about the show.

Placards designed by a competent advertising man should be prepared to advertise the show and should be placed in local store windows, on church bulletin boards, and, if you have the money, in the local street cars and buses. The cost is not prohibitive and the effects will repay your fondest

dreams. You can speak with the tongues of men and of angels, but if nobody knows you are going to speak at all, you won't have an audience.

Another effective means of advertising is in your local newspapers. "Ads" designed by a competent advertising man publicizing not only your own program but the network Catholic program being carried by your station, can be run weekly, or less often.

Ask your listeners to write in and thank the station for its cooperation. Every station gets complaints; very few of them get thanks for a good job. See that the Catholic listeners thank the station.

When the station sets up programs for the Community Chest or some other civic or community project, work along with it. Have a program on your Catholic show that will parallel the general plan of the station's civic programs at the time. Have your speaker show how the Church endeavors to cooperate in all things that are good and worthy in every community.

So far as newspapers are concerned, see first of all that your program and other Catholic network programs are listed in the radio log. See also that the local radio editor or religious editor gets advance copies of the talks or at least a description of the features of the forthcoming programs. Get to know these men personally.

Every local group sponsoring a religious radio show should, of course, have a representative in charge of publicity such as we have described above.

Then, too, there is always an outlet for publicity in your own diocesan paper. Here again, listings of the programs, and advance information on talks and other features, should be sent the editor.

Don't overlook the possibilities of the humble postcard. Build up a mailing list of non-Catholics and send them advance notices of the program features, and invite them to listen.

If you have money enough, offer to send out mimeographed copies of the talks delivered on the program. You can't appeal for funds over the air on a sustaining show, because you are not

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paying for the time, but you can let your inquirers know that a contribution would be appreciated when they write to you. It is a good thing, however, not to ask non-Catholics for such contributions.

ACROSS THE COUNTRY

Affiliates, Friends, and Various Notes

KNIGHTS OF COLUMBUS: The Soviet policy of ruthless expansion and government by terrorism is a threat to world peace. To inform Americans of this fact is part of the program to combat communism resolved by the Supreme Council of the Knights of Columbus at its sixty-fourth annual meeting at Miami Beach.

CATHOLIC CENTRAL UNION: In these trying times when Godless people are doing everything in their power to wreck our form of government, "the National Catholic Central Union and the Women's Union are sorely needed," according to Mayor Vincent J. Murphy of Newark in an address to the ninety-first annual convention of the Catholic Central Union and the thirtieth meeting of the Women's Union held jointly in Newark August 15 to 19. The Catholic Central Union has been an affiliate of the National Council of Catholic Men for over two decades.

Albert J. Sattler, New York City, was elected president and Albert A. Dobie, New Haven, was reelected general secretary.

K. C.'s IN PENNSYLVANIA: Catholic Activities Committee Chairman E. M. Fisher, Knights of Columbus, Father Bally Council, No. 1192, Pottstown, Pennsylvania, has been appointed to the state-wide chairmanship of Catholic Activities by the State Council. His will be the important and large task of seeing to it that each of the 150 Knights of Columbus Councils in the state initiate and carry out a Catholic Activities program.

Mr. Fisher brings to the work a splendid background of achievement with the Father Bally Council. In eighteen months under his leadership, pamphlet racks have been installed in the four Catholic churches in Pottstown and Stowe. Pamphlets of 221 different titles have been placed in the racks, and 3847 pamphlets and 1320 magazines have been distributed from them.

In addition, through the cooperation of the Catholic Chaplain of the Valley Forge Army General Hospital, over 700 pamphlets and 249 magazines have been donated to the soldier patients at the hospital. Subscriptions to *The Sign* and *The Catholic Digest* have been procured and donated to the Pottstown Public Library.

The motion picture "The Story of the Vatican"

FRANK J. POTTS, Executive Secretary

ON OCTOBER 1, the National Council of Catholic Men welcomed to its ranks as Executive Secretary, Frank J. Potts, of Detroit, Mich. Mr. Potts was presented to the headquarters staff of the N.C.C.M. and to all officers and employes of the various departments and bureaus of the National Catholic Welfare Conference by John W. Babcock, president, and Stewart Lynch, treasurer, of the N.C.C.M.

Mr. Potts was graduated from the University of Detroit, College of Arts and Sciences, with the class of 1930 and from the Law School in 1933. He joined the staff of the University in 1930 as Personnel and Placement Director. He later was appointed Fund and Alumni Director, in which capacity he served until he entered the United States Navy in 1942.

He served in the United States Navy in the Public Information Department. He was separated from naval service with the rank of Lieutenant Commander in September of this year.

was shown to a thousand persons, and the Council sponsored two retreats and organized a permanent retreat group. It has also affiliated itself with local and national groups, including the National Council of Catholic Men. Widespread publicity of the program has brought it national attention and requests from all over the nation for detailed information.

DR. BENJAMIN H. SWINT: On September 13 a Solemn Mass of Requiem was offered in Charleston, West Virginia, by Bishop John J. Swint, Bishop of Wheeling, for his brother, Dr. Benjamin H. Swint, who died of a heart ailment.

The late surgeon was for many years president of the Wheeling Diocesan Council of Catholic Men and also a member of the N.C.C.M. national board of directors, serving as its secretary from 1932 to 1938 and as its vice-president from 1938 to 1941. For his outstanding service as a member of the board the Holy See made him in 1942, a Knight of the Holy Sepulcher.

ST. LOUIS: Addressing members of the Serra Club of St. Louis at a semi-monthly meeting in Hotel Coronado, August 28, Thomas Sly of East St. Louis, Ill., gave a vivid picture of the purpose and work of the National Council of Catholic Men of which he is national secretary. The talk given at the luncheon-meeting described the numerous activities of the N.C.C.M., including the national broadcasts of the Catholic Hour and of

the Hour of Faith, and brought the news of the formation of a third national Catholic radio program, which began operation in October.

TOLEDO: Four hundred members of the Toledo Council of Catholic Men were on hand Sunday afternoon, September 8, in Central Catholic High School auditorium to speed the 1946 membership drive and hear Bishop John Mark Gannon of Erie challenge them to see to it that Marxist atheism, and not Western Christianity, is driven from the earth.

The meeting also re-elected all officers of the organization. They are: Robert Weisenburger, president; William A. Finn, vice president and chairman of the membership drive, and Emmet J. Cullen, treasurer.

It is the aim of the Council to sign up 8,000 members. The present membership is 5,800.

WOMEN'S CONVENTION: At the twenty-third national convention of the National Council of Catholic Women, Kansas City, Mo., September 21 to 25, Mr. John W. Babcock, national president, extended the best wishes of N.C.C.M. to the ladies.

Mr. Babcock, in part, said: "In presenting to you a word of greetings from our Men's Council I shall not presume upon either your hospitality or your patience by attempting to add to the many valuable and studied expressions of thought which have inspired your hearts and minds during the last several days.

"I do, however, accept the gracious courtesy of this invitation in order that, by such inadequate effort as may be mine, I may extend to you the congratulations you so well deserve: congratulations to the Kansas City Diocesan Councils both of Women and of Men, not only for being most generous hosts, but more importantly for their constant, faithful and persevering work in lay activities in the apostolate of Holy Mother Church; and congratulations to the National Council of

Catholic Women for the inspiring organizational labors and accomplishments which they present to the world. . . . Some of us men are indeed envious of the success of your efforts and are hopeful that in our own sphere we may emulate your zeal, your devotion, your sacrifice and your enthusiasm—even though matching you in ability and in accomplishments be impossible.

"From the National Council of Catholic Men I bring you affectionate and enthusiastic applause, a tender of continued genuine interest and support, and a devout prayer that Our Lady of Good Counsel may obtain for you from her Divine Son every blessing and assistance necessary to the complete success of your most ambitious and laudable program."

K. C. COUNCIL 553: The reason why Catholics fill their churches five or six times every Sunday was explained during "Catholic News and Views," broadcast from 12:45 to 1:00 p. m. Sunday, October 13, over Station WHOT, South Bend.

Sponsored by Council 553 of the Knights of Columbus of South Bend, "Catholic News and Views" is broadcast at the same time each Sunday. It is believed to be the only radio program of its kind in the Midwest. The program also includes important Catholic news briefs from all over the world, as well as questions and answers on Catholic teachings.

BLOCK WARDENS: Much actual experience has shown that a most effective form of organization is the "block warden" system. The Communists have used it extensively and are building upon it all the time. The system is very simple. The territory to be organized, a parish for example, is divided into convenient units, like a block or a precinct, and a man in each unit is selected as a leader.

In the N.C.C.M. "Manual of Instructions for the Council of Men" this method of organization is explained and recommended on page 22.

RADIO SCHEDULE—NOVEMBER, 1946

THE HOUR OF FAITH (ABC Network)

Every Sunday, 11:30 A.M., E.S.T.

Rt. Rev. Msgr. John J. Reilly, Director of the Shrine of the Immaculate Conception, will give a series of talks entitled, "The Continuation of the Holy Scriptures." The title of his first talk will be, "The Dangerous Our Father."

Music by violin, harp and organ, with a male quartet, under the direction of Paul Creston.

THE CATHOLIC HOUR (NBC Network)

Every Sunday, 6:00 P.M., E.S.T.

Rt. Rev. Msgr. T. James McNamara, Superintendent of Schools of the Diocese of Savannah, Atlanta, will give a series of addresses entitled, "The Catholic School in American Life." The title of his first address will be, "Courage or Crucifixion."

Music by the Choir of the Sulpician Seminary, Washington, D. C., under the direction of the Rev. Mr. Russell Woolen.

"FAITH IN OUR TIMES" (MBS Network)

Every Thursday, 10:15 A.M., E.S.T.

Rev. Hugh Calkins, O.S.M., missionary and lecturer, continues his informal chats about the family and social problems, entitled, "You and Your Family."

The San Antonio Catholic Action Council of Men is urging all Parish Councils to adopt the idea. A recent item from the *Alamo Register*, diocesan paper for San Antonio, states:

"The St. Mary's Parish Catholic Action Council of Men, in Fredericksburg, at its September meeting adopted final plans for the introduction of the 'block system' in the city. By use of the block system the city is divided in such a way that a representative is selected to take care of two or three blocks, depending on the layout of the particular area. It is the duty of this representative to report to the pastor all new arrivals and departures, take census, and get whatever additional information the priest may desire. It is intended that this plan will be set up and ready to function by the next monthly meeting. A similar setup is being planned to take care of the rural communities. These representatives have the same responsibilities as those in the city."

GEORGIA: Savannah was host on Sunday, October 27, to the thirty-first annual convention of the Catholic Laymen's Association of Georgia, a gathering which brought to the city representative Catholic men and women from all sections of Georgia.

Bernard S. Fahy, of Rome, president of the Laymen's Association, presided at the convention. The Honorable Matthew McGuire, associate justice of the United States District Court for the District of Columbia, one of the nation's outstanding Catholic laymen, addressed the afternoon session.

SPOKANE: The Diocesan Council of Catholic Men and the Diocesan Council of Catholic Women of the Diocese of Spokane held a joint convention in the See City on October 6 to 8. At a Pontifical Mass in the Cathedral of Our Lady of Lourdes, Most Rev. Vincent J. Ryan, Bishop of Bismarck, North Dakota, sounded the keynote of the convention, "Social Work and Welfare Agencies." In addition to Bishop Ryan and Bishop Charles D. White, of Spokane, six Bishops from neighboring dioceses attended the meeting. Joseph E. Hurley is president of the Diocesan Council of Catholic Men, which is one of the oldest in the United States, having been organized in 1933.

SCHOOL FOR LEADERS: "The Center for Men of Christ the King," situated at Herman, Pa., a project in the formation of Catholic laymen for the lay apostolate, held its formal opening on the Feast of Catholic Action, the Feast of Christ the King. In the form of week-end and longer courses the Center will feature a program of indoctrination and living designed to awaken Catholic men to a living sense of responsibility for the work of the Church's lay apostolate."

MAN AND BOY

ROBERT J. BAUER

AFTER five and one-half years of practical experience in the Catholic Action Council of Men and coming in contact with all classes and conditions in parishes throughout the Archdiocese of San Antonio, we have arrived at the conclusion that the future well-being of the Church depends on our youth as the leaders in Catholic Action.

The men on our Executive Board thoroughly realized this after experimenting with adults. The truth of the ancient adage "You can't teach an old dog new tricks" pointed up the fact that we must concentrate on our young people. Therefore, we decided on the following plan for our Archdiocese on the basis of the number of adults in each parish and built up a special fund. After normal operating expenses were deducted, the money was allocated to parish Sodalties or parish C.Y.O. groups according to their membership. Some of the larger parishes having less youth pay more on the adult per capita basis and receive less for their youth than poorer parishes with larger numbers of youth. This enables the pastors in the poorer areas to do things for their youth in the way of entertainment, hay rides, barbecues, dances, etc., to encourage them to join the Sodality or the C.Y.O. Youth will attend meetings where there is good entertainment, just the same as adults.

Furthermore the Executive Board suggested to men's organizations throughout the Archdiocese that they raise funds in their parishes to send as many of their youth as possible, with all expenses paid, to the Summer School of Catholic Action for training courses in Catholic leadership. This gives the men an incentive to work for a common goal and good purpose. And it helps youth groups because there are certain requirements to qualify for the training course, such as attending a certain number of meetings of their groups, etc. The S.S.C.A. is held in a central point where the youth come in contact with others from various parts of the country and exchange ideas and experiences.

We have seen what Hitler, Mussolini and Stalin accomplished by concentrating on youth. Furthermore, our beloved Pope Pius XI specially recommended and fostered the youth movement during his life and constantly emphasized the important part of youth in Catholic Action.

We have met with only a small amount of opposition to the plan. We know we cannot please every individual. Those who object, we say, ought to belong to the "non possimus club."

PAX ROMANA— AFTER TWENTY-FIVE YEARS

Sketch of the Twentieth
World Congress

The following article has been contributed by Miss M. Marthe Laval, a delegate from the National Federation of Catholic College Students and the Newman Club Federation to Europe during the past summer—England, France, Italy and Switzerland.

IN HOLDING its twentieth world congress in Switzerland this summer, Pax Romana celebrated its twenty-fifth anniversary—twenty-five years of service and growth in Catholic world-mindedness. Pax Romana was founded in 1921 to meet the need of providing immediate material aid to victims of the first World War, and to establish a Catholic international student movement.

The war broke the contacts established during the intervening years, and this international congress was held to renew the international relations of the affiliated federations. The main purpose, however, was one of reorganization and strengthening. Taking cognizance of radically-changed world conditions, of the greater need for unity and purpose, it was felt that Pax Romana lacked the required centralization. Moreover, such reorganization had to be effected quickly if Catholics were to meet the challenges being flung at the Christian student. Other forces were paving the way at Prague for the formation of national student syndicates and an international student union which, of course, it was hoped would be leftist in character.

Pax Romana had always been a student organization, but it had long been felt that Catholic graduates have a role to play in this field. Catholic intellectual associations have sprung up in several nations and the vast influence they can wield has been amply demonstrated. Accordingly, in order to extend the effectiveness of Catholic intellectual achievement to the international plane, a graduate section was formed alongside the student section under the name of Pax Romana. Many of the founders of this scholars' organization had been active in Pax Romana ever since its inception. The graduate section was formally admitted to Pax Romana a few days later at Estavayer and a preparatory commission set up to write the final constitution.

Sub-secretariats will be established under this section to carry forward the specialized work of

particular professions, and several countries have been charged with the gathering of any information that may prove helpful in Catholic thought.

In order to provide union and at the same time to protect the student section from the exertion of undue influence by the "intellectuals," a joint board will be set up, with equal representation from either section, advised and directed by the ecclesiastical assistant.

The task of reorganizing Pax Romana itself was then undertaken in the charming medieval town of Estavayer-Le-Lac, on the Lake of Neuchâtel.

It was recommended that only one federation be affiliated from each country, with the suggestion, either that existing federations be consolidated or, at least, that a joint national council be the link between Pax Romana and the national federations.

Again, the proposal to make the decisions of the central board binding on member federations, at least on the policy-making level, was defeated, for it was felt that such action would completely change Pax Romana from a secretariat to a *movement* on the international plane. It was proposed that a world congress be held only every three years, with international congresses being held annually in regional form—e.g., the European region and the North American region. The constitution will be presented to the Interfederal Assembly meeting in Rome next Easter.

Thus, it is evident that Pax Romana remains what it has been for twenty-five years—a service organization. It is still an international secretariat, having no membership as such, but working in each country through its affiliated national Federation. Its function will be to serve the intellectual and moral interests of Catholics everywhere, and to provide centers of documentation and information on every conceivable subject that might interest Catholics.

One of the most important subjects that was treated in Estavayer was that of relief. Pax Romana was born as a relief organization. Throughout this war it served the interests of prisoners of war, displaced persons and other victims, Catholic or not, from Fribourg, with unfailing energy and a great grasp of the significance of such assistance in laying the foundations for

future cooperation between former enemies. To facilitate its work and to extend its resources, Pax Romana, together with the International Student Service and the World Student Christian Federation, had formed World Student Relief—WSR. Pax Romana's contribution was largely through the material help afforded by the National Catholic Welfare Conference, which contributed heavily throughout the war, and which has now increased its donation.

From August 31 to September 5 the actual Twentieth World Congress was held in Fribourg. There were several hundred delegates, with France and Britain sending the most representatives. South America was present, and India and Indo-China both had able men present. The affiliation of the Austrian delegation was a highpoint of the meeting. They had not expected acceptance, in view of the recent Nazi rule of their country. Moreover, Pax Romana was privileged to have several high dignitaries present, the United States being represented by the Most Rev. Aloysius J. Muench, Apostolic Visitor to Germany.

This 20th congress was intellectually stimulating with a full program of lectures and conferences by eminent speakers and professors from the modern University of Fribourg. There were frequent exchanges of views on several important issues, particularly that of the relations of Pax Romana with JEC, the Catholic Action movement, which was holding its first international study week at Fribourg at the same time. A meeting of leaders from both organizations laid the foundation for future understanding and mutual aid.

The American delegation inevitably reached the realization that the United States will have an increasingly large and important part in this Catholic student milieu. As Europe has looked to us for physical aid and material wealth, so she is now turning to America for intellectual inspiration and integrity. American students must become aware of the respect that Europe will accord to an alert, independent student participation in world affairs. American political and economic leadership has opened the gates to us in every other field of activity—we have the youth,

the energy, the vitality. We need only the realization on the part of the individual student and his eagerness to "belong." We have only to fear inertia and disinterest—we who have all the spiritual and material advantages must undertake our share in the solution of contemporary problems according to Christian principles.

SECULARISM: CHALLENGE TO CHRISTIANS

(Continued from page 10)

action. They must defend the Faith in the marketplaces of the world, and bring the truth into the light by living it. But one generation of Christian youth like this and the face of the world will be renewed.

DISCUSSION QUESTIONS

- 1. What do you know of the history of the J.O.C.?
- 2. What great social problems did the J.O.C. attempt to solve? Did it succeed?
- 3. What were the main J.O.C. techniques and tactics?
- 4. What are the problems confronting American Catholics in the youth field?
- 5. Is the method of the J.O.C. applicable to the American scene?
- 6. What are the existing Catholic Youth organizations?
- 7. Are these organizations using the J.O.C. method or some other techniques?
- 8. What are the existing National Catholic Youth organizations? What do you know about them?
- 9. What are the essentials of the Catholic Action technique in any country?
- 10. Why is it important to train strong Catholic youth leaders?
- 11. Is there any contribution that youth can now make to fight secularism?

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Specialized Catholic Action Groups. Reprint from CATHOLIC ACTION. N.C.W.C. Youth Department.
The Catholic Youth Apostolate. Rev. Paul Tanner. Reprint from *Religious Education*, 1945.
Consult Bibliography of *Introduction to Catholic Action* for other references.

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- 3-9 —CATHOLIC BOOK WEEK.
- 5—CONSECRATION OF MOST REV. DANIEL IVANCHO as Coadjutor Bishop of the Pittsburgh Diocese of the Greek Rite, Pittsburgh, Pa.
- 6-9 —MEETING OF ARCHDIOCESAN AND DIOCESAN HOLY NAME DIRECTORS, New York, N. Y.
- 13-15—ARCHBISHOPS AND BISHOPS OF THE UNITED STATES—annual meeting, Washington, D. C.

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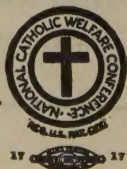
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